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## REPORTS.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1887.<sup>1</sup>

Fascicle 7.

57. Zur geschichte griechischer göttertypen. F. Back. I. Hermes und Dionysos mit besonderer rücksicht auf die darstellung des Pheidias. The figure on the east side of the frieze of the Parthenon, opening the assembly of the gods, is Hermes. Next to him is Apollo, and next to Poseidon is Dionysos. Hermes and Dionysos are represented by Pheidias as beardless youths. B. adds an historical review of the development of this type.

(28). Zu Sophokles Aias (651). H. Blümner and R. Paehler. A closing word from each party in the discussion of the reading of the line cited.

(33). Skylla in der Aristotelischen poetik und der jüngere dithyrambos. Th. Gomperz. A reply to Susemihl (see Jahrb. 1887, fasc. 3 and 4).

(20). Zu Thukydides. R. Wöhler. Note on II 54, and the pronunciation of the diphthong *oi* (*λῑμός*—*λοιμός*).

58. Hat sich das klima Italiens seit dem altertum geändert? F. Olck, Königsberg. This is directed against Heinrich Nissen (Italische Landeskunde, I 396–402), who has sought to prove that such a change has taken place. In Petermann's Mittheilungen, Fischer had raised the question in 1879 and given a hypothetical affirmative. Cantoni, Enciclopedia Agraria I, Torino, 1880), a good authority, takes the opposite ground—the same ground with Olck. The present article concludes: "dasz alle überlieferten natur-phänomene nur auf die stabilität des klimas in historischen zeiten hindeuten und dasz einige derselben eine fast absolute sicherheit dieses schlusses verbürgen."

59. Zu Ciceros Sestiana. A. Weidner, Dortmund. Critical note on §69.

60. Zu Ciceros rhetorischen schriften. Th. Matthias, Zittau. Notes on *de inventione*, *de oratore*, *de opt. gen. orat.*, and *topica*.

61. Zu Ciceros reden. Steuding, Wurzen. Notes on *pro Roscio*, *de imp. Pomp.*, *pro Murena*, *pro Sestio*.

62. Zu Ennius, Lucilius, Juvenalis. E. Baehrens, Groningen. (1). On fr. 348b, Baehrens reads: <non ego cuncta queam uerbis comprehendere>, monstra si sibi lingua loqui speret atque ora decem sint, in moerum [= murum] ferro cor sit pectusque reuinctum. (2). On some new fragments of Lucilius. (3). Juvenal XIII 168, read *longis* for *parvis*.

<sup>1</sup> As soon as the arrears are overtaken, it is hoped to make the report of the Jahrbücher somewhat fuller—Ed. A. J. P.

63. Das Danaebild des Artemon und Plinius. W. H. Roscher, Wurzen. Note in defence of the reading *praedonibus* (XXXV 139), directed against Helbig (Bull. dell' Inst. 1865, pg. 232), who proposes *piscatoribus*.

64. Zu Vergilius Aeneis. O. Keller, Prag. Critical notes on I 461 (*lacrimae rerum*), II 552 (*lateri... abdidit*). *Rerum* = "die welt," and is to be construed with *mortalia* (*sunt lacrimae, rerum* etc.) Regarding *lateri*, the question is raised whether it may not be a locative.

65. Auguralia. P. Regell. On two passages of Festus, (1) pg. 245b, 12-14m, and (2) 245b, 31-34. Regell completes the first thus :

< propter->  
via ap<pellantur auspicia quae se propter viam>  
ostent<ant, quae si dissimilia sunt et maiore vi,>  
infirm<antur superiora auguria minora.>

The second thus :

P<ullaria auspicia denuo obser->  
vanda iudicant pri<oribus auspiciis aut perperam aut pro->  
pere administratis, u<t repetitis auspiciis superiora>  
stabiliantur.

The article concludes with observations on the "doctrin der collision verschiedener auguralzeichen."

66. Zu Tacitus Agricola. K. Hachtmann, Hermann Kothe. A discussion of c. 18, §6, with the proposed emendation of *qui mare* to *qui ratem*. This is followed by Kothe on c. 30, who proposes *nam et uni* for *nam et universi*—translating : wir sind das letzte unabhängige volk der insel, etc.

Fascicle 8.

67. Anz. v. A. Breusing, die Nautik der Alten. K. Buresch. The book is one of great scientific and paedagogic value. Of especial interest are the discussions of Homeric matters, and of the shipwreck of the Apostle Paul. Buresch closes his review with certain contributions of his own to the discussion of the subject.

68. Der Kokalos des Aristophanes. E. Hiller. Kock's note, "interdum Araroti fabula tribuitur," is erroneous.

69. Zu Aristophanes Wespen. K. Zacher. Critical notes on 107, 147, 191, 599, 603, 680 f., 699.

70. Zu Aristophanes Frieden. K. Zacher. Critical notes on 152, 201, 241.

71. Zur Anthologia Palatina. H. Stadtmüller. A number of critical notes.

72. Zu Ciceros Laelius. K. Meissner. Critical notes, in which are discussed (a) insertions of words such as *amicitia* in passages in which it is very possibly a gloss, as in §5 twice, §50, §63; *si* before *bonis*, §64; *esse debent*, §67; *dimittendis*, §76; *agrestibus*, §81; *non comitem*, §96. (b) omissions of words owing to resemblance or identity of letters, especially in

the terminations (see §§15, 33, 48, 68, 89, 91); (c) passages faultily transmitted (see §§33, 41, 68, 74, 77, 95).

73. Zu Phaedrus Fabeln. Th. Gomperz. Note on I 5, v. 8, *quia sum fortis*.

(64). Zu Vergilius Aeneis. Th. Maurer, F. Weck, W. Gebhardi. (1). On X 186, where M. reads: . . . *Ricina o paucis*, etc., on V 194, VII 804, 188. (2). On III 682-687. (3). On I 299; Gebhardi strikes out *ne . . . finibus arceret*.

74. Zu Cornelius Nepos. E. Anspach. Notes on Milt. 5, 3; Them. 7, 2; Cim. 2, 5; Epam. 3, 2; 4, 6; 9, 1; Pelop. 5, 1; Ages. 3, 4; 5, 2; Eum. 1, 1. Also by W. Boehme, on Them. 4, 1; Aris. 2, 2; Paus. 2, 6; Lys. 4, 1; Alc. 7, 3; Thras. 1, 5; Dion. 5, 5; Iph. 2, 4; Chabr. 3, 3.

(55). Zu Horatius. K. Nieberding. On Sat. II 2, 23 ff. N. reads line 29 thus: *carne tamen, quam vis, distat nil haec avis illa*, and gives reasons. On II 2, 9 ff., an explanation of the sense.

Fascicle 9.

75. Die beschreibung des marktes von Athen, und die enneakrunos episode bei Pausanias. P. Weiszäcker. The inner kerameikos is described under the following heads: 1. The west side of the market. 2. The south side and the orchestra. 3. The north side. 4. Additional *stoas* and *kolonos agoraiois*. Then follows an extended discussion of the "enneakrunos-episode" in Pausanias, whom W. is inclined to defend against charges of inaccuracy.

76. Nochmals die schlangentopfwerferin des altarfrieses von Pergamon. W. H. Roscher. The writer abandons one of his former hypotheses (Jahrb. 1886, p. 225 ff.), that the figure is an Erinyes, and supports his other conjecture, that an Hygieia is intended, by new arguments.

77. Zu Sophokles Oidipus Tyrannos. H. Steuding. Critical notes on 360, 715, 1478, 1528.

78. Zu Gregorios von Nazianz. G. Knaack. K. calls on A. Ludwich to prepare a critical edition of all the literary remains of Nazianzen.

(55). Zu Horatius (Carm. III 30). E. Schultze, St. Petersburg. An exegetical account of the entire ode, with a suggested rearrangement, namely, the omission of the second line, *regalique situ pyramidum altius*, and the insertion of *ortus, at ingenî | fama factus in urbe after regnavit populorum*.

79. Zu Tacitus Dialogus. H. Steuding. Critical notes on cc. 6, 25, 31.

80. Th. Vogel: Anzeige von S. Dosson, Étude sur Quinte Curce. An analysis of the book into four principal divisions—the first discussing Curtius in relation to the writers of antiquity; the second, the relation of the historian Curtius to historical tradition; the third, Curtius the man; and the last, the purposes Curtius had in mind in the composition of his work. The review is generously favorable.

(54). Zu Terentius. Hans Gilbert. The change in *Andria* 315 proposed by himself on p. 428 of this volume, should read *quid nisi illud*, etc.

81. *Martialis Catullstudien*. K. P. Schulze, Berlin. The best work on Martial as an admirer of Catullus is Paukstatt's dissertation, "*de Martiale Catulli imitatore*" (Halle, 1876), a work to which Friedländer has confessed his great indebtedness. In the present article Schulze adds not only passages from Catullus of which Martial felt the influence, but passages from other writers, as Tibullus and Horace.

#### Fascicle 10.

82. Die pronomina *μὴν* und *νὴν*. A. Thumb. *μὴν* grew out of a union of the particle *σμε* (which we find in the Thessalian *μᾶ* and the Sanskrit *sma*), and the accusative *iv*. In like manner *νὴν* is from the particle *νῶ* (Sanskrit *nu*, Gothic *nu*) and *iv*.

83. Zu den Orphischen Argonautikā. A. Ludwich. Notes on 57, 118, 820, 846, 1189.

84. Opferspenden. P. Stengel. An able and interesting discussion of this somewhat neglected subject.

85. Zu Sophokles *Antigone*. K. Nieberding. In 4, for ἀτης ἀπερ read ἀτήρ' ἀπερ. In 782 read τήημοσι for κτήημοσι, and translate, "Eros, der du kühne helden bewältigst, der du auf den zarten wangen der jungfrau wohnst."

(37). Ad Plutarchi de proverbii Alexandrinorum libellum nuper reperi-  
tum. O. Crusius. A large number of valuable notes.

(55). Zu Horatius. W. H. Roscher, Wurzen. On *Carm.* II 13, 13 ff. Recent editors of Horace confess to finding a difficulty in *Poenus* (15); Lachmann proposed *Thynus* in its stead. Against this emendation Roscher urges several reasons, and himself proposes *poenas*.

#### Fascicle 11.

88. Zur frage über die glaubwürdigkeit des Thukydides. E. Lange. A comprehensive discussion of the question directed against the sceptical views of Müller-Strübing. Lange shows that it is impossible to convict Thukydides of "tendenziöse verschweigungen" in his account of either external or internal relations.

(20). Zu Thukydides. E. A. Junghahn. The attack on Plataea, as described in *Aen. Pol.* 2, 3-5; in (Pseudo) Demosth. against Neaira, and in *Diod.* XII 41 f., may be traced back to the same authority as that followed by Thukydides, II 2-5.

(27). Zu Theognis. E. Hiller. A brief note.

89. Das Sophistengesetz des Demetrios Phalereus. G. F. Unger. This law should be ascribed to Dem. Phalereus, and not to Dem. Poliorketes. Its date was 315 B. C.

90. Zu Polybios. F. Hultsch. Notes on III 20, 8; XVIII 11, 7, and XXIX 9, 12.

91. Zu Dionysios von Halikarnasos. K. Jacoby. A note on IV 15.

92. Miscellen. K. E. Georges, Gotha. Textual emendations on Varro de l. lat., Livy XXVI 22, a fragment of Cicero, Plaut. Stich. 198, Ulpian, Seneca, Cael. Aurelianus, Placidus, Vegetius, Fronto, Plaut. Curc., and Fulgentius.

93. Zur origo gentis romanae. E. Baehrens, Groningen. The date and authorship of this treatise are wrapped in uncertainty. After giving an outline of the discussion bearing on the elucidation of these two points, Baehrens combats Jordan's opinion that it dates from the 5th or 6th century; he claims Verrius Flaccus for the author, and holds that the treatise as we now have it is a selection dating from the 4th century. Textual emendations.

94. Die inauguration der duoviri sacris faciundis. P. Regell. In opposition to Becker-Marquardt (Handb. IV 351) that all sacerdotes pop. rom. received their sanction by means of inauguration. He denies that this is the case with the duov. sacr. fac.

95. Zur Aegritudo Perdicae. A. Otto, Glogau. Textual emendation on Baehrens' edition.

96. Zu Ausonius. R. Foerster, Kiel. Textual emendation on epigr. 99.

Fascicle 12.

97. Zur ältern griechischen kunstgeschichte. M. Zucker. I. The alleged statue of Athene, by Dipoinos and Skyllis, in the Lauseion at Byzantium, was really a statue of the Egyptian goddess Neith, mentioned by Herodotus, II 182. II. The alleged statue of Apollo, by Theodoros and Telekles, at Samos, was one of the wooden statues of Amasis, mentioned in the same place. III. A note on the text of Pausanias VII 5, 5.

98. Zur Eurotasstatue des Eutychides. P. Weiszäcker. An interpretation of Anth. Gr. IX 709.

(44). Nochmals Charnabon. G. Knaack. In Hygin. de Astr. 14.

99. Die textüberlieferung der Aristotelischen Politik. F. Susemihl. In opposition to Heylbut (Rhein. Mus. XLII 102-110), S. holds that II<sup>1</sup> is more reliable than II<sup>2</sup>.

(2). Zum Homerischen Hermeshymnos. R. Peppmüller. Notes on 258 and 427.

(38). Emendationes Vergilianae. E. Baehrens. Critical notes on the fourth and fifth books of the Aeneid.

100. Zu Quintilianus. M. Kiderlin, München. Critical notes on I 2, 4 and X 1, 130.

101. Neue Studien zu Dracontius und der Orestis tragoedia. Critical notes by Konrad Rossberg, Hiddesheim.

(23). Zu Ovidius Metamorphosen. W. H. Roscher. On III 642, in reply to Ehwald (Bursian-Müller's Jahresber. 1885, pg. 254) and in defence of the reading *ore* for *aure*.

102. Zu Tacitus Annalen. K. Schrader. On II 26. This places the nine campaigns of Tiberius in Germany in the years 8 and 7 B. C. and 4, 5, 6, 9, 10, 11 and 12 A. D. The campaigns of Germanicus beyond the Rhine are set in the years 14, 15, 16 A. D. In connection with XIII 6, the date of Pompey's birth is discussed.

103. Zu Livius. M. Müller. A note on XXXVI 23, 7.

E. B. CLAPP.

W. E. WATERS.

RHEINISCHES MUSEUM. Vol. XL.<sup>1</sup>

Pp. 1-24. F. Blass. Notes on Bergk's Poetae Lyrici, ed. IV, vol. III. I. Alcman. A renewed examination of the MS of Alcman's Parthenion, during a recent visit to Paris, has led Blass to cancel entirely a previous article on Alcman (Hermes, XIV 466-68). He shows that Bergk's copy needs to be corrected in accentuation and punctuation. The scholia are written in two different handwritings, one of which is also that of the text. Then follow new readings and a reproduction of the corrected text. The poem consisted of 11, not of 10 strophes, as Bl. formerly stated in Hermes, XIII 30, and with the rest of the *Παρθένεια* headed the collection of 6 books.

Pp. 25-29. L. Schwabe. The birth year of Juvenal. From Juv. XIII 17 Friedländer thought that the poet was born 67 A. D., in which opinion he was supported by K. Lehrs. But it is clear that v. 18 refers to Calvinus, to whom the XIII satire is addressed. We can only draw a general conclusion. The attitude of the poet is not that of a younger man mockingly reflecting on the age of his elder friend, but rather that of one equally old, or, still better, of one more advanced in years. O. Ribbeck heartily agrees with Schwabe's statements.

Pp. 30-37. E. Wellmann. Codex Hamilton 329 (Galenos). In the H. collection of MSS was discovered one of Galen, *περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος δογμάτων*, which proved important for determining the text. The fragment dates from the fifteenth century, and has been bound without reference to the sequence of parts. In its readings H always coincides with M (Marcianus 284), and generally with A (the source of the Aldine text, ed. 1525 A. D.) The treatment of lacunae, however, indicates that H and L (Laurentianus 74, 22) go back to the same MS, only that the copyist of H found the MS in a better state of preservation. M was copied from H after the latter had suffered from exposure; A was copied before M, and ere the exposure had rendered H in part illegible, or it was filled out from another MS. For textual criticism M can claim no independent value by the side of H. Thus the text must be based on two sources, viz. C (Cantabrigiensis 47) and the MS represented by L on the one side and H on the other.

<sup>1</sup> See A. J. P. IX 232.

Pp. 38-64. H. Nissen. On temple orientation. III. In this article, which is the third of a series (see XXVIII 513 and XXIX 369), N. treats of the ceremonies of the Egyptians in taking the bearings of temples. The inscriptions, relative to this point, confirm the principle laid down, that the Egyptian temples were laid out not with reference to the direction of the river Nile, as Vitruvius IV 5 maintains, but with reference to the stars; again, that the direction of the temple-axis coincided with the azimuth of the star which stood in a close connexion with the god to whom the temple was dedicated. After demonstrating the truth of this in respect of 10 Egyptian temples, the writer closes his article by showing that the same plan of orientation was observed in laying out Alexandria, so that the ascension of Canopus directed the minor and that of Regulus the major axis of the principal temple and of the whole city.

Pp. 66-113. Erw. Rhode. On Apuleius. Notwithstanding the merits of Hildebrand's Apuleius, a renewed examination into the life and the writings of the poet is called for, owing to erroneous views held at the present time. Abandoning the indefinite terms *puer* and *pueritia*, R. fixes on 158 A. D. as the date of the proconsulship of Claudius Maximus, before whom the Apology was delivered. The author's schoolmate, Aemilianus Strabo, was cos. suff. in 156 A. D. Assuming that he could not have been under 33 years of age at the time, and that their age was the same, Apuleius would have been 6 years younger than Pudentilla when they were married. This would give 124 A. D. as the year of his birth. The Metamorphoses he presumes to be the translation of a Greek book, the author of which, one Δούκιος, tells the story of his life before, during, and after his transmutation into an ass. Though the narrative is retained in the first person, it is easy to distinguish the individuals. Gradually, however, the distinction is abandoned, and Lukios of Corinth is lost sight of to such an extent that he is spoken of as Madaurensis. Accordingly R. believes to be justified in applying remarks in this portion of the book to Ap. himself. Upon his return from Greece, about 151 A. D., Ap. settled at Rome, and here he wrote the Metamorphoses. The character of the work shows that it belongs to the early part of his career, and that it was not composed at a time when he was obliged to stand on the dignity of a philosopher, or when, like Boccaccio, he felt ashamed of the frivolous performance of his youth. Why then was it not used by his accusers? The work need not have been known in those distant parts, and had it been known, Ap. was not the enchanter, but the enchanted. Besides, the Apology was written so long after the trial that he could represent himself as he wished to appear to his contemporaries and to posterity.

Pp. 114-132. F. Koepp. The Galatian wars of the Attalidai.<sup>1</sup>

I. The defeat of the Gauls and that of Antiochus Hierax were not the same event, as Niebuhr and Koehler assert, but separate occurrences. While the Seleukidai were busy in the East, and Attalos had just begun to rule, the Gauls seized this opportunity and began war against the king; but Attalos defeated them. According to CIG. II 3536, and the narrative of Pausanias, their defeat

<sup>1</sup> See A. J. P. IX 235.



took place at the sources of the river Caicus. With the same event K. connects the story of the βασιλέως νίκη as given by Polyaeus (Strateg. IV 19). The Gauls returned the following year, were defeated again near the temple of Aphrodite at Pergamum (?), and finally driven out of Asia Minor. A second period of the war begins about 230 B. C.

II. Contrary to the general opinion, K. believes that there was a war against the Gauls prior to the one of the year 168 B. C. According to the prologue of Trog. Pomp. XXXII and a frg. of Polybius XXII 21, this war ended about 183 B. C. with the subjugation of the whole nation. In memory of this victory over the Gauls, Eumenes II adorned the Nikephorion and erected the great altar of Zeus and Athene with the symbolic battle of the giants thereon.

Pp. 133-144. W. Deeke. Notes on the interpretation of the Messapian inscriptions. III. Continued from XXXVII 373 ff.<sup>1</sup> Linguistic and grammatical interpretation of the great inscription of Basta, the modern Vaste, in the south-western corner of Iapygia. The text is published by Th. Mommsen, Unteritalische Dialecte, IV, p. 52 ff. Special attention is paid to the proper names.

Pp. 145-160. Miscellanies. B. Nake changes the traditional reading τὰμ' ὧς ἂν εἴπω, Soph. O. R. 329, to σαφῶς ἀνείπω, *ibid.* 1447 f. reads αὐτὸς ὃν θέλεις, inserting the comma before instead of after αὐτὸς, and considering καὶ γὰρ ὁρθῶς τῶν γε σῶν τελεῖς ὑπερ as an explanation of ὃν θέλεις with the meaning 'thou wilt do it rightly'; and defends the reading, v. 1512b, νῦν δὲ τοῦτ' εὐχεσθέ μοι, interpreting μοι as a dat. ethic. and translating εὐχεσθέ by 'ye humbly beseech.'

R. Muenzel discovers a fragment of Antisthenes in the excerpts of the scholia of Proclus on Plato's Cratylus c. 37, ed. Boissonade.

Naevius bellum Punicum not being cited in books composed during the time of the Republic, Bücheler attributes its citation to the grammarians of the Empire. B. laments that ancient writers, as well as modern authors, misunderstood the phrase *bos luca*. It is not a Lucanian cow, but, as Varro has it, *lucas ab luce*; cp. Horace *elephans albus*.

E. Hoffmann. The *exiguus libellus* mentioned in Ovid's Ibis, 447 f., cannot refer to the poem of Callimachus; since *volucris devota* is said of a mythical personage, H. connects the line with the Pseudo-Vergilian Ciris, vv. 514-16, thereby giving a date for the composition of the latter.

L. Traube refers the passage in the Commentum Bernense on Lucan II 380, quantum praestare debeat sqq., to a phrase of Demetrius the cynic, whose name he emends into the text;—reads (Florus I 8) insidente galeae *corvo* alite, instead of *sacra* alite, the present text being the result of an old interpolation; and gives a textual note on Granius Livianus, p. 32, 18 ff. A, ed. Bonn.

J. Van der Vliet. Coniectaneae. Petron. Sat. p. 71, 35 (ed. Bücheler), read gratiam *te adlegato* for gratiam a legato;—Minucius Felix Octavius (ed. Cornelissen) c. 6, read familiares, not familiaris, and c. 28 (i. fin.), tacent . . . and pati *nisi* mollior . . . *nisi* durior.

G. Busolt examines the accounts of the battle of Himera.

<sup>1</sup> See A. J. P. V 539.

Th. Aufrecht. The root *om* (*omo*) in *ὀμνυμι* corresponds to the Sanskrit *am*. The primitive meaning probably was to be hard, and trans. to harden, to which belongs *ὠμὸς*, etc.

Pp. 161-203. F. Leo. A chapter on the metres of Plautus. L. endeavors partly to explain certain sporadic metrical formations in the cantica of Plautus better than has been done hitherto, partly to bring about their recognition for the first time. We can see the limits of the art of versification in Plautus and the early Latin poets only when we know the examples which they followed and the extent of their dependence on them. In the study of Plautus L. is guided by the colometry of the Ambrosianus and the Palatinus. The exotic character of the senarius, the trochaic septenarius, the iambic trimeter, and the catalectic trochaic tetrameter is recognized, and the use of them by the Romans as early as Andronicus is fully shown. But what is the origin of the other measures? For models of the metres of Plautus we must go further back than the *νέα κωμῳδία*, we must go to the *ἀρχαία κωμῳδία*. The non-occurrence of the acatalectic iambic tetrameter in Greek dramatic poetry led Rufinus to refer this metre to Boiscus. But the acatalectic iambic, as well as the trochaic and anapaestic tetrameters, like the iambic, trochaic, and anapaestic octonarii, can be reduced to two complete dimeters, and consequently belong to the Greek hypermetra according to which the Latin octonarii were built. The Greek hypermetra, however, at least the iambic, and especially the trochaic, belong in the main to the old comedy. The cretics and bacchii have the same origin. Paeons are frequent in Aristophanes, and for cretics and bacchii the spondaic nature of the Latin language is well adapted. Then come the dochmiacs, which to the Romans had the ring of the combined bacchius and iambus. An extensive comparison and analysis of the several metres, covering some 30 pages, confirm this view throughout, and offer at the same time a metrical guide for the treatment of doubtful formations. Naevius and Plautus created the polymetric character of the Latin theatre; Ennius, with the exception of the dactyl, simply imitated them.

Pp. 204-209. E. Hiller. Contributions to the history of Greek literature. Continuation from XXXIX 321.<sup>1</sup> On a treatise generally attributed to Dioscorides, the pupil of Isocrates. Comparing the article in Suidas s. v. *Ὅμηρος* (II, p. 1098 Bernh.), beginning with *ὅτι Διοσκορίδης ἐν τοῖς παρ' Ὁμήρῳ νόμοις φησὶν ὡς κτλ.*, with the section in the epitome of Athenaeus beginning on p. 8e, Casaubonus and others concluded that the latter was an extract from a lost treatise of Dioscorides on Homeric ethics. A comparison shows that the article in Suidas is but a corruption of that in the epitome of Athenaeus. Ath. p. 11a says *καὶ Ἀγαμέμνων δὲ λέγει πον περὶ αὐτοῦ 'ἀλλ' ἐπεὶ ἀσάμην φρεσὶ ληνγαλέησι πιθήσας* (I 119), *ἣ οἶνον μεθύων, ἥ μ' ἐβλάψαν θεοὶ αὐτοί, εἰς τὴν αὐτὴν τιθεῖς πλάστιγγα τὴν μέθην τῇ μανίᾳ* \* *οὕτω δὲ* (i. e. with the addition of the second line, not found in the text of Homer) *τὰ ἐπη ταῦτα προηρέγκατο Διοσκουρίδης ὁ Ἰσοκράτους μαθητής*. Some careless scribe, misinterpreting *οὕτω*, concluded that Diosc. was the author of the whole treatise.

Pp. 210-22. W. Gilbert. Text criticism of Martial. II. Covering books VII-XIV.

<sup>1</sup> See A. J. P. IX 236.

Pp. 223-62. E. Schwartz. Hecataeus of Teos. Sch. examines the Egyptian history of Diodorus, contained in the first book of his *Bibliotheca*, and shows that though Diod. acknowledges much to have been taken from Hecataeus, still more comes from the same source. Diod. ignorance in reference to his own time, compared with the exact information which we find touching the period of the first Ptolemy, at once arouses suspicion. Again, the opposition to the Ptolemies and the girding at the Greeks, together with the fact that his chronological enumerations terminate with the march of Alexander into Asia, serve to strengthen this suspicion. Sch. quotes a number of passages borrowed from Hecataeus, one of which is used also by Plutarch in *de Iside et Osiride*, p. 354. We hear of a Hecataeus of Teos and one of Abdera. There can be no doubt that the two designations refer to the same individual, the former being the correct name. Hec. does not prove to be as scrupulous in his descriptions and narratives as one should expect of him. He is often superficial; his ideas about Egyptian cosmogony and theology are influenced by the Stoic philosophy. His own system of philosophy shows a great affinity with that of Heraclitus, and it is difficult to reconcile the different doctrines set forth by the same author. In his politics he betrays a spirit of opposition to the Ptolemies. To sum up, Hecataeus is by no means a great character with marked features; but just for that reason he reflects better than others the spirit and the ideas of his own time.

Pp. 263-82. Chr. Stephan. The *Florilegium Sangallense* No. 870 and its value for the criticism of Juvenal. Tibullus and other authors having profited by the excerpts of the middle ages, St. proposes to do the same for the text of Juv. He examines the Cod. Sang. 870, which contains 458 verses of the poets then mostly read. To the text of Juv. belong 282 vv.; they were no doubt copied from the valuable but now lost MS D 304, known to have existed at the monastery of Saint Gall. The MS dates from the ninth century. The first 190 verses are extracts from different Latin poets, with no special object in view save that of prosody; vv. 190-422 belong to the text of Juvenal; vv. 423-454 are taken from Persius, and again, vv. 455-58 from Juvenal.

Pp. 283-303. C. Wachsmuth. Public credit under the rule of Alexander's successors. W. reprints and annotates two inscriptions published some time ago by Kumanudis in the *'Αθήναιον* X 536 f., and in the *Bull. de corr. Hell.* VIII 23 ff. They are documents from Arkesine on Amorgos, and date from the second century B. C. They give an idea of the exorbitant conditions under which money was borrowed at that time. The states had exhausted their treasures, and the few wealthy temples that remained, such as that of Delos, took large pledges which, in case of non-payment, were appropriated unsparingly.

Pp. 304-307. F. Buecheler. Two authorities of Pliny. We read in Pliny's *Hist. Nat.* XXXVII 37 concerning the amber: *Theochrestus oceano id exaestuante ad Pyrenaei promontoria eici, quod et Xenocrates credidit. qui de his nuperrime scripsit vivitque adhuc Asurabas tradit iuxta Atlanticum mare esse lacum Cephisida quem Mauri vocent Electrum.* B. suggests to put a comma after *credidit*, and to insert a period after *adhuc*. Xenocrates was a well-known

writer, and his work *λιθογνώμων* is cited among others by Origen in his scholia to Psalm 118, v. 127. He, not Asurabas, is the principal authority for Pliny in his chapter on the amber. Asurabas' name and work is otherwise unknown, and Pliny probably took his quotation from the writings of the geographer Mnaseas. B. changes Asurabas into Asdrubas, with the approval of Gilde-meister.

Pp. 308-28. Miscellanies. R. Kekulé defends his theory of the arrangement of the figures on the eastern gable of the temple of Zeus at Olympia, against Curtius and Grüttner.

F. B. The story of Damon demonstrating to the Areopagus, according to Plato, the relation of morality to music is a literary fiction. Being prior to Plato, it is due to a sophist, perhaps to Damon himself, and it reminds us of the time described in Ps.-Xen. *πολιτ.* 'Αθην. I 13, *τοὺς μουσικῶν ἐπιτηδεύοντας καταλέλκεν ὁ δῆμος.*

H. Rassow prints conjectures on Aristotle Mor. m. I 35, p. 1198a 3, and II 8, p. 1207a, 35; Eth. Nic. I 4, p. 1096a 34, II 7, p. 1107b 8, V 10, p. 1135a 9, and X 2, p. 1173b 4.

O. Crusius. The notice in Suidas s. v. *χωρὶς ἱππεῖς* appears to be extracted from a work of the paroemiographer Demon, whose partiality for the Ionians has misled historians in their arrangement of the battle of Marathon.

T. Schoell, in Quintil. I 5, 12, reads Metteio Fufeteio, and restores a fragment of Ennius quoted by Donatus in Phorm. II 2, 25.

G. Götz. Glossographical minutiae.

Pp. 329-70. H. Nissen. On temple orientation. IV. As the sanctuaries of the Egyptians, the Romans, and the Celts, as well as the Christian churches, were laid out with reference to the sunrise at high-festival days, it is but natural to assume that the Greeks did the same. An examination of over 60 Greek temples at Athens, Olympia, Nemea, Argos and Syracuse shows that all their axes are within the arc described by the rising sun. The façade is towards the east within this arc, and a correspondence is noticed between the position of the temple and the date of its erection. On p. 480 N. retracts his statement referring to the orientation of the temples at Olympia, and promises to treat of them in a special article.

Pp. 371-76. A. Kopp. The sources of the Etymologicum Magnum. Some time ago K. believed that the words *εἰς τὸ αἰμωδεῖν* subjoined to the three articles in the E. M., *ἐπήνη, φασκώλιον*, and *χρέος*, were a corruption of *εἰς τὸ Αἰλλ[ου] Διον[υσίου]*, and that the Lexicon of Ai. Dion. was the source for these articles. K. is now convinced that *αἰμωδεῖν* was the first word of a separate lexicon, embodied in the E. M., and identical with that of the lexicographer Methodius mentioned in the E. M. under the letter A. Many articles in the Etym. Gudianum beginning with A are but miserable extracts from this *αἰμωδεῖν*-lexicon.

Pp. 377-86. J. Kirchner continues the examination of the trustworthiness of the documents in the speeches of Dem. He disagrees with Westermann and his followers, who deny their authenticity, and identifies the witnesses in the speech against Neaira with names discovered on inscriptions.

Pp. 387-96. H. Buermann. The MSS of the minor Attic orators. 1. Laur. plut. IV cod. 11 (B) is a copy of Crippsianus A. 2. Ambros. D 42 sup. (Q) Saec. XV is, with the exception of A, the only codex of importance for the restoration of text of Isaeus and Andocides.

Pp. 397-414. Years ago A. Hug gave definite rules for the sequence of tense after the historical present, in an article published in the *NJBPhil.* XXXI 877 ff. Now he defends himself against an attack of Em. Hoffmann in the latter's *Studien auf dem Gebiete der lateinischen Syntax*, Wien, 1884. On some points, it is true, Hoffmann agrees with Hug, and confirms the rules laid down by him, e. g. that after an historical present in the principal clause, the relative clauses introduced by *quam* and superlative, and the correlative clauses introduced by *tantum quantum, quicumque*, etc., are construed with the present; again, that *cum* historicum is followed by the subjunctive of the imperfect or pluperfect. On other points Hug disagrees with Hoffmann, especially with the latter's statement that the historical present was to the Romans simply a preterit.

Pp. 415-38. L. O. Bröcker. Galen's method of literary criticism. Br. attempts to explain the method followed by Galen (1) in lower and (2) in middle criticism, by which Br. means the separation of spurious sentences from genuine contexts; (3) in higher negative and (4) in higher positive criticism. He examines the commentary of G. on Hippocrates in order to discover G.'s attitude towards an author whose text was known to be corrupt, and whose works had to be sifted from a mass of writings ascribed to him in the course of time. Classifying the MSS he discriminates according to their number and value, at the same time remembering that an easy reading can more readily have replaced a difficult one than *vice versa*. Still he does not hesitate to omit or to insert words against the authority of all the MSS. A frequent source of corruption was the fact that  $\eta$  and  $\epsilon$ ,  $\sigma$  and  $\omega$  were represented by the same sign, and that  $\eta$  and  $\iota$  stood for ordinal as well as cardinal numbers. To decide the authorship of a treatise he compares one supposed to be spurious with one of acknowledged genuineness, and illustrates their difference in language and conception. A work is genuine to him when contemporary testimony in favor thereof can be produced, when form and contents do not contradict his knowledge of the history of language and of medicine, and finally when it conforms to what he considers Hippocratean. He appears, however, not to have trusted his system any further than to prove genuine or spurious what was regarded as such by the learned world at his time.

Pp. 439-43. J. M. Stahl. *Δρακοντίδης ὁ Λεωγόρου Θοραιεύς*. In the biography of the orator Andocides, the son of Leogoras, he is said to be *Κυδαθηναίος ἢ Θορεύς*. Now, as we know that Andocides, son of Leogoras, son of Andocides was *Κυδαθηναίεύς*, whence *Θοραιεύς*? Simply because there was a Leogoras of *Θοραί*, the father of *Δρακοντίδης*. Comparing Thuc. I, 51, 4 *Γλαύκων τε ὁ Δεάργον καὶ Ἀνδοκίδης ὁ Λεωγόρου* with CIA. I 179, where the names *Γλαύκωνι* and *Δρακοντί[δῃ]* occur as sent on the same errand as Glaucon and Andocides, we have a right to conclude that *Ἀνδοκίδης* in the Thucydidean passage is a corruption for *Δρακοντίδης*. This Dracontides, then, appears to have been the son

of Leogoras of *Θοπαί*. As Dracontides was a conspicuous character in Athenian politics, the question must naturally have arisen whether Leogoras of *Θοπαί* was not also the father of Andocides the orator.

Pp. 444-52. H. van Herwerden prints 48 conjectures 'ad Iamblichi de vita Pythagorica librum.'

Pp. 453-61. R. Förster. Notes on the history of philology. Continuation from XXXVII 485.<sup>1</sup> The Greek MSS of Guillaume Pellicier, ambassador of Francis I to Venice, 1539-42 A. D. The large collection of these MSS is now scattered among the libraries of Europe. Some are in the Bibl. Nat. at Paris, others in the Bodleian Library, the British Museum, the University Library at Leyden, and especially in the library of Sir Thomas Phillipps at Cheltenham. Between the death of Pellicier, 25 Jan. 1568 A. D., and the establishment of the Bibliotheca Claromontana they were in the possession of Claude Naulot of Avallon, and when the library passed from the Jesuits in 1764 A. D., Gerard Meermann became their owner, with the exception of four, which he had to return to the Bibliothèque du Roy, and which are now in the Supplément grec de la bibl. nat. à Paris.

Pp. 462-80. Miscellanies. R. Peppmüller reads, in Hesiod Theog. 34, ὕστατον, id. 121 πάντων δὲ θεῶν, id. 224 κακότητα for φιλότητα; he interchanges vv. 407 and 408, reads 407 τιμὸν ἀνθρώποισι, and interchanges vv. 426 and 427.

O. Crusius prints an additional note to his article published in XXXIX 581.

R. Muenzel changes αἰλὸς to φίλους in Arist. Eth. Nic. I 5, p. 1097a, 25.

Having discovered that the relative dates of the founding of Sicilian and Italian cities consist in a suspicious series of round numbers ending in 0 or 5, Busolt adds that it is impossible to determine the exact dates, and that we must content ourselves with approximations.

C. Wachsmuth shows, on the basis of Paus. I 19, 5, and Plato's Critias 112a, that we have to interchange the names of the two sources of the Ilissos.

Sophus Bugge, in a note on Deeke's article in XXXIX 638, derives *luna* from primitive \**lāxna*, \**louxna*, \**leuksnā*, and *erus* from \**aisu*, *esu* God.

F. B. Greek and Italian legal formulas. In cases where grammar, etymology or context fail to clear up the sense of an Italian inscription, B. resorts to a comparison with similar documents in Greek. This method is of late very much facilitated through the edition of the Gortynian Code, by the help of which B. proceeds to explain legal questions. One instance may suffice to show his method of procedure. The law of *Urso* 3, 6 (Bruns fontes, p. 111) says, in reference to an arrested person, si quis in eo vim faciet, ast eius vincitur, dupli damnas esto. The particle *ast* proves the great antiquity of the formula. According to Schöll it is conditional. Clarisius explains it by *atque*, *ac*. In a law of Bantia we have an equivalent to *ast* eius vincitur in the words in eizeic vincter, i. e. the particle corresponding to Latin *et* or *atque*. In the Gortynian inscription we read *αἱ κα νικαθῇ*; *ast* corresponds to *αἱ κα*, and *vinci* is equal to *νικᾶσθαι*; in both instances this condition is dependent on another.

Zangemeister adds a remark to his article in XXXIX 634.

<sup>1</sup> See A. J. P. VI 242.

Pp. 481-505. O. Ribbeck. An essay on the interpretation and criticism of Propertius. 1. In Propertius, situations and themes are repeated in successive poems so as to form members of a group. The connexion is expressed in older MSS by smaller intervals which, in the course of time, were disregarded. Between the kindred pieces R. finds the relation of contrast or that of strophe and antistrophe; thus III 11 and 12, 13 and 14 were intended to be joined closely, while the connexion between the different parts of II 26 and 29 has been unduly severed. 2. The authentic picture of Cynthia being given in the Monobiblos, the simple rule is, not to admit into the cycle such poems as contradict her genuine character. One must rid oneself of the notion that wherever a mistress appears it is Cynthia. Evidently another person is mentioned in II 2 and 3, and numerous expressions in the first book harmonize but lamely with the known levity of Cynthia. 3. The text is not so unsatisfactory, nor are the necessary transpositions so frequent or extensive as they are supposed to be. After summing up the situation and contents of IV 11, R. arranges the opening distichs as follows: 3, 8, 5, 4, 7, 6; v. 18 reads *inde patent* umbrae mollia iura meae.

Pp. 506-20. E. Szanto. The organization of the Attic phratries and families. Sz. gives a commentary on an inscription found in CIA. II 841b. It contains a direction in respect of the presents to be given to the priests on the occasion of the introduction of children into the phratry, and a decision of the members of the same about the *διαδικασία*. The inscription, furthermore, shows that the family is but a subdivision of the phratry. Then follows the study of an inscription in the CIA. II 2, No. 1113, concerning a mortgage on their property taken by the tribe, family, and demos. Remarks on the relation of these different elements to one another.

Pp. 521-62. Th. Birt gives conjectures on the Miles gloriosus.

Pp. 563-98. F. Susemihl. Critical remarks on the zoological writings of Aristotle. 1. The six MSS of the works on the parts, the gait, and the development of the animals; their relation to one another. Corrections of the text of Bekker. 2. The first book 'on the parts of animals,' *περὶ ζώων μορίων*, is a general introduction to all the works of Aristotle on psychology, physiology and zoology. Emendation of corrupt passages. 3. The double recension and the interpolations of the different schools. 4. Conjectures and corrections in punctuation, accentuation, etc., in said writings.

Pp. 598-610. V. Gardthausen, in notes on the history of the Greek alphabet, attempts to trace the development of *v*, *φ*, *χ*, *ψ*, and *ω*.

Pp. 611-19. O. E. Schmidt. History of the Florentine MSS of the letters of Cicero.

Pp. 620-640. Miscellanies. R. Peppmüller prints another series of notes and emendations of Hesiod's Theogony, Scutum, Opera, and the fragments.

In a remark on Aeschylus and the Parthenon F. B. maintains that the reading *ἀσφαλές* in Aesch. Suppl. 152 is correct. When *Διὸς κόρα* is called upon in an Attic theatre, Pallas is meant. The *σεμνὰ ἐνώπια* refer to the rising structure of the goddess, and thus the trilogy must have been acted in the year 406 or 459 B. C.

J. M. Stahl thinks that *ἔχει τέλος* in Aisch. Prom. 12 is equal to *τελείται*, and not to *τετέλεσται*. He compares it with similar passages in Soph. Antig. 597, Thuc. V 41, 3, Plato's Phaedo 77c.

R. Förster emends *ὡς οἶεται* in Plato's Rep. 571d to *ὡς Οἰδῖπους*. In another article the same scholar maintains that the *temulenta tibicina* of Lysippus, mentioned by Pliny, Nat. Hist. XXXIV 63, is identical with the portrait of Praxilla of Sikyon, and that a picture of the seven wise men by Lysippus never existed. The epigram of Agathias in the Anthol. Plan. IV 332, *ἐπὶ τὰ σοφῶν ἐμπροσθεν*, simply means that in the selection of a subject Lysippus gave preference to Aesop.

R. Muenzel. Notes and conjectures on Heraclitus' Homeric allegories.

W. Deeke gives a translation of the Messapian helmet-inscription, *vetepise | aganasmētapontinas | supmedikiaiaoveare . . . ?* as follows: it (the helmet) dedicated A. Ganas the Metapontian under the magistracy of Ao. Veare . . .

The Supplementary Fascicle contains *Das Recht von Gortyn* herausg. u. erläutert von Franz Bücheler und Ernst Zittelmann.

ANDREW FOSSUM.

W. M. ARNOLT.

ROMANIA, Vol. XVII (1888).

Janvier.

L. Sudre. Sur une branche du Roman de Renart. Of the exploits of Reynard the Fox, as related in the French redaction, one of the best known is that of his feigning to be dead in order to be picked up by some approaching fish-hucksters, from whose cart, into which he is tossed, he robs the choicest herrings and eels. While roasting these at home, Reynard is visited by Ysengrin (the wolf), who craves admittance, but is refused on the ground that one must be either monk or hermit to be granted such a privilege. Ysengrin accordingly consents to receive the tonsure, which Reynard bestows by pouring boiling water on his head; further imposing a vigil at the neighboring fish-pond, where the peasants had cut a hole in the ice to water their cattle. Reynard fastens to Ysengrin's tail a bucket which they find there, and persuades him to suspend it in the water, with the hope of making a catch of fish. The gathering ice soon imprisons Ysengrin, and in the morning he is assailed by a passing huntsman, whose misdirected blow, as it happens, severs his tail, and so he makes good his escape. Such is the outline of episodes which in Méon's edition constitute three distinct branches (II, III, IV), but which M. Martin, the latest editor, has united into a single branch (the third in his edition). The object of this paper is to trace the origin and ramifications of these three episodes in various ancient and modern literatures, and to test the reasons which have led Martin to such a combination of them. Neither of the three exploits—the theft from the fisherman's cart, the fishing device, nor, naturally, the ordination of the wolf—appears to have its counterpart in the commonly accepted sources of the Roman de Renart, that is to say, in Æsop, Phaedrus, Peter Alfonsus, or the "Physiologus." Yet, in the latter, and in the Bestiaries founded on it, the fox feigns himself dead to attract the birds; and in the Panchatantra and Hitopadesa various animals adopt the same ruse to deceive their enemies—involving an observation, indeed, true to nature. The episode of the wolf fishing with his tail seems likewise to have no well defined literary



antecedent, but may probably be referred to a tale of North European origin which undertakes to account for the short tail of the bear by attributing it to a similar mishap, the incident being later clumsily misapplied to the wolf. A Scotch version of the fable preserves a trace of the earlier "motif," by concluding with the words: "That's why the wolf is *stumpy-tailed to this day*, though the fox has a long brush." The appearance of the wolf in the rôle of hypocritical monk is common to several of the Latin poems of the Middle Ages; in the Roman de Renart, however, Ysengrin is presented rather as a dupe than as a hypocrite. In conclusion, the author establishes that in the Roman de Renart, the first episode to figure was that of the fishing, borrowed probably from an oral tradition in which it was separately related; later was prefixed to it the story of the wolf's ordination; and still later that of the fisherman's cart.

J. Bédier. La composition de la chanson de Fierabras. (Quels sont, dans le Fierabras, les souvenirs d'une forme originaire de la chanson, et quelle est la part des inventions postérieures?) A paper read by one of the pupils of Prof. G. Paris at the Ecole des Hautes Etudes. The author shows that the poem is composed essentially of two parts, of which the first, comprising some 1500 verses, is founded on an older poem—the same as that known to Philippe Mousket; while the second, of later invention, is a patchwork of episodes derived from numerous contemporary *chansons de geste*. The author was doubtless a jongleur, whose purpose it was to celebrate, for the benefit of the pilgrims and populace who thronged to the *foire de l'Endit* at St. Denis, the notable relics of the Passion—fragments of the crown of thorns, a nail of the cross, the arm on which Simeon bore the infant Jesus—preserved at the famous cathedral. The poem analysed in the thirteenth century by Philippe Mousket was even at this time (about 1170) antiquated and partly forgotten, yet certain of its episodes were still well remembered, and offered to the jongleur of St. Denis the desired framework for his composite structure. The original Fierabras was an heroic epic, doubtless of the beginning of the eleventh century, the subject of which was the capture of Rome by the pagan Fierabras, and Charlemagne's expedition to Italy to avenge this defeat. The later redaction turns this situation to account to explain the recapture of the sacred relics from Fierabras and their presentation to the monks of St. Denis by Charlemagne.

E. G. Parodi. Saggio di etimologie spagnuole e catalane. A scholarly list of fifty new Spanish and Catalan etymologies—most of them acceptable—with interesting comparisons of related words.

A. Thomas. Les papiers de Rochemure à Albi. The name of Rochemure is known to Romance scholars as that of the author of the "Parnasse occitanien" and the "Glossaire occitanien," published at Toulouse in 1819, but it has never found its way into the biographical dictionaries. Henri de Pascal de Rochemure was born at Albi (Tarn) in 1741. He was a naval captain at the outbreak of the Revolution, was elected a member of the National Convention, and appointed Rear-Admiral. Retiring in the year IX, he withdrew to private life and devoted himself to studies in Old French and Provençal literature. He died at Albi at the age of ninety-two years, bequeathing his

estate and valuable library to his native town, subject to a life tenure which delayed the transfer until the year 1884. In his favorite field of study, Rochegude fills a respectable place between La Curne de Sainte-Palaye and Raynouard. The catalogue here presented of his papers, which, for the most part, were copied with infinite patience from the MSS of the great Paris libraries, indicates more extensive and thorough researches than his published works had given reason to suppose.

Mélanges. I. K. Brekke. *L'é* (= *ē*, *i* latin) en ancien français et en mayorquin. In Old French, as proved by the assonance, there were three distinct *e*-sounds, and much study has been given to the question of the precise nature of their difference. Brekke supports Ulbrich's hypothesis (*Zeitschrift*, III 522) that OF. *e* from Latin *ē*, *i* *entravé* had the mixed sound of *ō*, by showing from an extended list of words that the Majorcan dialect presents this development in similar cases (as well as in words containing Latin *ē libre*).—II. A. Thomas. *Anceis*. In *Romania*, XIV 574, Thomas derived OF. *anceis* from a Latin form *\*antius*, accented on the *i*. In the *Zeitschrift*, XI 250, W. Meyer opposes this view, and refers the form *anceis* to the influence of *sordēis* (= *sordidus*). In the present article Thomas returns to the defence of his position. In *Zeitschrift*, XII 560, W. Meyer again replies, but without meeting all of Thomas's objections.—III. G. Paris. *Empreu*. The OF. word *empreu* occurs often at the head of a series continuing *et deus et trois et quatre*, etc. Various etymologies have been proposed, that here offered explaining the word as standing for *en preu* (\**prode*), and corresponding to the *feliciter* used at the outset of enumerations to counteract the bad luck superstitiously associated with counting.—IV. A. Delboulle. *Peautre*. To this old word Littré attributes the meaning of *boat*. It is here shown by various citations to mean *rudder*. G. Paris, in a foot-note, suggests as etymology Lat. *pelta*, with a change of meaning.—V. G. Paris. *Un ancien catalogue de manuscrits français*—contained on the fly-leaf of the MS Bibl. nat. fr. 12,569.

Corrections. G. Paris. *Un second manuscrit de la rédaction rimée (M) de la Vie de saint Alexis*. A MS recently discovered at Carlisle contains the text of the Vie rimée de saint Alexis, published in 1872 by G. Paris in his edition of the St. Alexis. The variants of this text will be serviceable in the preparation of a new edition.

Comptes-rendus. S. Berger. *La Bible française au Moyen-Age*.—J. Bonnard. *Les traductions de la Bible en vers français au Moyen-Age*. (Paul Meyer.) These two works are the result of a competition opened in 1879 by the Académie des Inscriptions et Belles-Lettres, the object of which was to make known the Old French versions (complete or partial) of the Bible anterior to the death of Charles V (1380). The prize was awarded in 1882 to the work of M. S. Berger. The Latin Vulgate was naturally the original of the Old French versions. M. Berger's work is divided into five parts and a conclusion. The first part, entitled *le Psautier normand*, is devoted to the two ancient versions of the Psalter, published in 1860 by Fr. Michel. Part second is entitled *Fragments anciens*, and treats (1) *Les livres des Vaudois*, (2) *Les quatre livres des rois*, (3) *Psautiers glosés*, (4) *L'Apocalypse*, (5) *Essai de Bible abrégée*. Especially interesting is the third part, *la Bible du XIII<sup>e</sup> siècle*, a version

prepared during the reign of St. Louis. Part fourth is devoted to *La Bible historiale*, and in particular to the work of Guyart Des Moulins. The fifth part is given up to the *Versions du XIV<sup>e</sup> siècle*, while the conclusion furnishes an account of the copyists and illuminators of Bible manuscripts, of the owners of Bibles, and of the influence of the Middle Age versions on the modern translations of the Bible. An appendix describes minutely all the MSS of which the author has made use for his study.—The second of the above-mentioned works (that of M. Bonnard) is characterized as wholly unsatisfactory.

Périodiques.—Chronique.—Livres annoncés sommairement.

Avril.

P. Rajna. Contributi alla storia dell' epopea e del romanzo medievale. V. Gli eroi bretoni nell' onomastica italiana del secolo XII. Fontanini and Zeno in the last century, Fauriel in the present, occupied themselves to a certain extent with the influence on the naming of persons in Italy exerted by the early introduction into that country of the French romances of the Round Table. The same subject was later touched upon by Graf. It is here developed with great thoroughness and wealth of illustration by Rajna. From his researches in contemporary documents it is shown that as early as the beginning of the twelfth century the name of Arthur appears in North Italy, soon followed by Galvan, and later by numerous other names of the Breton cycle, the occurrence of which indicates a very early penetration of the romances of the Round Table into Italy.

A. Pagès. Documents inédits relatifs à la vie d'Auzias March. Despite his numerous biographers, the life of Auzias March, no less than his peculiar Christian name, has always remained obscure. Some have made him out to be a predecessor, others an imitator, of Petrarch. Valencia, Aragon, Catalonia, and even Provence disputed the honor of having given birth to the most distinguished of Catalan poets. Some years ago, however, documents were discovered in a notary's office at Valencia, proving that city to have been his birth-place. These papers, which had remained inedited, are here published. They are five in number, and consist of March's will (Oct. 1458), a codicil, inventory, etc. To these are added two letters from Queen Maria, dated 1422. Certain details of the poet's life are also given, and the name Auzias is derived, on sufficient evidence, from the Biblical Eleazar.

E. Picot. Le Monologue dramatique dans l'ancien théâtre français (*suite et fin.*) An article of some seventy pages, concluded from Vol. XVI. X. *Monologues de villageois*, treated under six heads (75–80). XI. *Monologues historiques* (81–90). XII. *Monologues moraux* (91–95). Followed by a detailed index to the three articles.

Mélanges. I. G. Paris. La chanson de la Vengeance de Rioul ou de la Mort de Guillaume Longue-Épée. Treats of the lost *chanson de geste* which Wace represents himself as having heard in his boyhood, and of which a summary (lacking, however, some of the features mentioned by Wace) is given by the English historian, William of Malmesbury. Interesting conclusions are drawn from a comparison of the scanty details presented by the two authors.—II. A. Thomas, Sur la date de Gui de Bourgogne, concludes from

internal evidence that the poem is less ancient than heretofore supposed, being certainly of a later date than 1218.—III. P. Meyer. Note sur Robert de Blois. Postscript to Vol. XVI 25.—IV. A. van Hamel. Le poème latin de Matheolus. The lost Latin original (some 5000 hexameters) of Jean Le Fèvre's *Livre de Matheolus* has been discovered by Professor van Hamel in the library of the University of Utrecht, and will be published by him in connection with the French poem.—V. A. Delboulle. Brandelle, Brande. Words incompletely treated by Godefroy. Both mean primarily "swing." *Brandil-loire* is cited with the same signification. *En brande* = *en balance*, *en inquiétude*.—VI. N. du Puitspelu. Vadou en lyonnais. G. Paris had proposed as etymology of Fr. *fade*, Lat. *vapidus*, instead of the generally accepted *fatuus*. His view is here supported by the dialect form *vadou* = *vapidus*. The initial *f* is doubtless due to the influence of *fatuus*.

Comptes-rendus. E. Mackel. Die germanischen Elemente in der französischen und provenzalischen Sprache (M. Goldschmidt). Dr. Mackel is the first to carry out a methodical study in this field, although the subject has been several times treated, notably by F. Neumann, in his doctor's dissertation (1876) bearing the same title. The book is commended.—E. Martin. Le Roman de Renart (L. Sudre). The completion of this new edition (three volumes with supplement) puts us at length in possession of a trustworthy text, together with an all but complete collection of the variants of this immense compilation. "L'œuvre de M. M. est une œuvre maîtresse; elle sera la pierre d'assise de tous les travaux postérieurs sur le *Roman de Renart*."—F. Wulff. Le lai du Cor (G. Paris). The *Lai du Cor* is an older variation of the *Mantel mautille*, of which Dr. Wulff gave an excellent edition in the Romania a few years since. The text is here subjected to a critical restitution, having also received the benefit of revisal by M. Paris. The poem was composed in England, probably as early as the middle of the twelfth century, and is founded on a tale current in that country, perhaps connected with an ivory horn really preserved at Cirencester.—C. de Lollis. Il canzoniere provenzale Codice Vaticano 3208 O (P. Meyer). Well edited, but not an especially important collection.—In "Observations sur le compte-rendu de l'édition du Poème moral par M. M. Wilmotte" (Romania, XVI, pp. 118-128), Mr. G. Cloetta replies at length to Mrs. Wilmotte's criticism of his edition. Mr. W. appends a rejoinder.

Périodiques. A detailed summary is given (among others) of Modern Language Notes, Vol. II (1887). Apropos of the MS of the *Roman de la Rose*, the presence of which in a private library in Boston was signalized by Prof. Alphonse van Daell (Mod. Lang. Notes, II, col. 40), M. Paul Meyer remarks: "Ce ms. m'est bien connu. Je l'ai tenu dans mes mains, à Londres, chez Sotheby, en août 1865. Il a été vendu à cette époque en vente publique pour le prix bien exagéré de 231 guinées (plus de six mille francs). Il n'est pas de l'écriture de Flamel. J'ai cru, moi aussi, qu'il avait appartenu à Charles IX à cause du sonnet de Baif, que j'ai même imprimé à cette occasion dans la *Bibliothèque de l'Ecole des Chartes*, 6<sup>e</sup> série, I 598. Mais ce sonnet, écrit sur un feuillet ajouté, ne suffit pas à prouver que le ms. ait appartenu à Charles IX."

Chronique. Calls attention to the most important to Romance philology of the 166 "articles" stolen from various public institutions in France (cf. A. J. P. IX 119), and now restored to the Bibliothèque Nationale through the successful negotiations of M. L. Delisle.

Livres annoncés sommairement. F. H. Stoddard. References for Students of Miracle Plays and Mysteries (University of California, Library Bulletin, No. 8). "Cette publication est une nouvelle preuve du zèle avec lequel les Américains se mettent à l'étude de notre langue et de notre littérature."

Juillet.

Ch. Joret. Les incantations botaniques des manuscrits F. 277 de la Bibliothèque de l'Ecole de médecine de Montpellier et F. 19 de la Bibliothèque académique de Breslau. Republication, with extended comment, (1) of a *Precatio terrae quam antiqui pagani observabant volentes colligere herbas*, and (2) of a *Precatio omnium herbarum*, which are found incorporated in the *Herbarium* of the Pseudo-Apuleius. Among all Indo-European nations abundant traces are found of the cult of plants. These particular incantations "ne sont pas des formules accompagnées de pratiques superstitieuses destinées à en assurer l'efficacité . . . ce sont des prières aussi simples que sincères, adressées par un rhizotome à la plante qu'il va cueillir et à la divinité qui y préside." They are believed to be of pagan origin, and to date from a period anterior to the establishment of Christianity.

Pio Rajna. Ancora gli eroi bretoni nell' onomastica italiana del secolo XII. Postscript of eleven pages, supplying omissions from Paduan documents.

P. Meyer. Notice sur le manuscrit 307 de la bibliothèque d'Arras. Recueil de vies de saints en prose et en vers. An interesting MS, containing a number of pieces not found elsewhere and others not before studied, but unfortunately lacking many leaves. M. Meyer gives short extracts from twenty-nine "lives," with indication of the Latin sources and other details.

A. Thomas. Les manuscrits provençaux et français de Marc-Antoine Dominicy. *L'Histoire du pays de Quercy* is the title of a manuscript work of the jurist Dominicy of Cahors (middle of seventeenth century), preserved in the library of Toulouse. The present article publishes and comments some dozen passages contained in it bearing on the Troubadours.

Mélanges. I. H. Schuchardt. Andare, etc. Assumes two etyma, *ambulare* and *\*ambitare*, bearing to each other the same relation as *misculare* (French *mêler*) and *miscitare* (Raetian *masdar*). *\*Ambitare* gave *andare*. *Ambulare*, through *ammulare*, *amlare*, gave Raetian *amnar*, Prov. *anar*. In the constantly recurring imperative *\*amlemus*, dissimilation gave *alems*, whence French *aller*. —II. P. Meyer. Trebalh. Rejects the accepted etymology *trabaculum* (or a verb *trabaculare*), on account of the *b* and the *e*, and sets up *trepalum* (given by Du Cange) from *tripalis*. The word means originally an instrument of torture, "peut-être une sorte de chevalet composé de trois pièces de bois de longueur inégale, la plus longue reposant d'un bout à terre, et étant à l'autre bout soutenue par les deux pièces plus courtes." The further meanings are easily derived. —III. G. Paris. Elme, Osberc. Helmets and coat-armor are historically proven to have been imported into North France from the South in

the Middle Ages, a fact which must account for the existence in Old French of the Southern forms *elme*, *osberc*, by the side of the regular *helme*, *halberc*, Germanic initial *h* having disappeared in Provençal, but survived in French. *Osberc* has the further peculiarity of presenting a vocalized *l* (i. e. *ausberc* for *halsberc*) long before the regular occurrence of that phenomenon in North France.—IV. P. Meyer. Types de quelques chansons de Gautier de Coinci. It was the custom, in the Middle Ages, as well as later, to adapt sacred words to current popular airs, a procedure which involved the adoption of the rhythm of the secular verses. M. Meyer points out a number of the love poems thus serving as types for the religious songs of Gautier de Coinci.—V. N. du Puitspelu. Lyonnais *carcabeau*. From *cartabeau* (cartabellum) by assimilation, according to a tendency (in the Dauphinois and Lyonnais) here formulated as follows: "Lorsque, dans un mot roman, il se trouve une gutturale dure et une dentale dans deux syllabes contiguës, il y a tendance à assimiler la dentale à la gutturale."

Corrections. A. Mussafia. Appunti sul Roman de Galerent. Fourteen pages of corrections to the edition published by A. Boucherie for the Société pour l'étude des langues romanes.

Comptes-rendus. J.-B. cardinalis Pitra. *Analecta novissima*, t. II (P. Meyer). A selection from the works of four bishops of Frascati, Odon d'Ourscamps, Jacques de Vitry, Odon de Châteauroux, and Bertrand de la Tour. "La publication du cardinal Pitra est peu soignée (c'est le moins qu'on puisse dire), et l'érudition en est très peu sûre."—M. De Vries. Van den Borchgrave van Couchi (G. Paris). Three fragments of a Netherlandish "Châtelain de Couci." M. Paris thinks they must have belonged to an extensive composition, the substance of which was derived by oral transmission from the French poem of Jakemon Sakesep. "Il faut savoir gré aux deux Néerlandais à qui nous devons de connaître cet ouvrage complètement oublié chez nous, à celui du XIV<sup>e</sup> siècle qui l'a traduit non sans talent, et à celui du XIX<sup>e</sup> siècle qui a recueilli et publié avec soin les fragments subsistants de l'œuvre de son compatriote."—A. Pakscher. Die chronologie der Gedichte Petrarca's (C. de Lollis). An extended review, making a number of rectifications.

Chronique. Karl Bartsch, Professor of Germanic and Romance Philology at the University of Heidelberg, and director of the *Germania*, died at Heidelberg, Feb. 19, 1888. He was born in 1832. The list of Prof. Bartsch's works in the domain of Romance philology alone is too long to be cited here. One of his special distinctions, which placed him almost if not quite alone among his contemporaries, was his extensive command of both the Germanic and Romance fields, coupled with a remarkable fondness for studies of a comparative nature. The work of Bartsch is here sympathetically and justly characterized.

Livres annoncés sommairement.

Octobre.

G. Maspero. Le vocabulaire français d'un Copte du XIII<sup>e</sup> siècle. The Coptic MS No. 43 (ancien fonds) of the Bibliothèque Nationale contains a

vocabulary of some 225 French words with Coptic and Arabic equivalents. It was incompletely and imperfectly published in 1829 by Champollion-Figeac, in one of his *Mémoires*. M. Maspero, the well-known Egyptologist, here gives a complete edition of this trilingual glossary, transliterating the French portion, and accompanying the whole with a commentary. The list begins with a collection of religious terms, names of saints, etc., and continues with a sort of guide to every-day conversation, containing the numerals, names of days of the week, common objects, etc. The words offer various dialect peculiarities, representing, as the commentator believes, such a mixed patois as would naturally spring up among people of humble extraction from all parts of France, gathered in the coast towns of Syria. The list was probably drawn up in the last years of the Frankish kingdom of Jerusalem.

G. Paris. *La Chanson d'Antioche provençale et la Gran Conquista de Ultramar*. Paul Meyer published in 1884, in the *Archives de l'Orient latin*, a Provençal fragment of 707 verses, preserved in a MS at Madrid, describing the battle fought by the Christians against the Saracens before Antioch in the year 1098. G. Paris has discovered that a portion of the great Spanish compilation entitled *Gran Conquista de Ultramar*, which is founded on Guillaume de Tyr, is translated almost literally from the Provençal poem of which this fragment formed a part. The correspondences are here exhibited in parallel columns, and the manner of compilation of the *Gran Conquista* studied as the basis for a further comparison seeking to throw light on the subject of the missing portions of the Provençal original. To be continued.

M. Wilmotte. *Etudes de dialectologie wallonne*. I. Le dialecte de Liège au XIII<sup>e</sup> siècle. A study of fifty pages. M. Wilmotte's general purpose is less to present simply the forms of the ancient dialect than to aid in the correct localization of the most interesting dialect texts, in regard to which he insists on the necessity of greater circumspection than has hitherto been shown. In the present paper the author gives, in systematic order, the leading characteristics of the dialect of Liège, and publishes twenty-four charters of the thirteenth century.

Mélanges. I. G. Paris. *La comtesse Elisabeth de Flandres et les Troubadours*. Supports the conjecture of M. Trojel, in his work on the *Cours d'Amour* (Middelalderens Elskovshoffer), that Elisabeth de Vermandois was the Countess of Flanders mentioned by three of the Troubadours in connection with the cruel death of a knight, inflicted at the bidding of the Count.—II. P. Guilhaume. *Représentation d'un Jeu de Guillaume Cretin en 1506*. Gives an extract from the diary of Germain Chastelier, conseiller au Parlement de Paris, showing that "les clercs du Chastelet avoient joué en la salle du Louvre des jeux publiquement, en parlant deshonnestement d'aucuns de la court de parlement," and that "Cretin . . . estoit facteur dudit jeu." This is the poet characterized by Marot as "le bon Cretin au vers equivoqué"; it was not before known that he had composed *jeus*.—III. A. Delboulle. *Bouquetin*. The word means "wild goat," and according to Littré, "paraît un diminutif de bouc." It is really for *bouc estain*, from German *Steinbock*. Godefroy misunderstands the word *estain*, taking it for an adjective meaning "intègre," i. e. *non castratus*. P. Meyer adds in a foot-note that he has met with the word in

a document of the beginning of the fifteenth century. It also occurs in the form *bouc d'estain*.—IV. L. Shaineanu. Les sens du mot "philosophe" dans la langue roumaine. The word *filosof* was introduced into Roumanian, with other learned words, towards the middle of the seventeenth century, in the sense of "physiognomist"; among the common people to-day it is commonly understood to mean "l'interrogateur des constellations," but has also a wider application approaching the scientific sense. Inasmuch, however, as the *savant* is looked upon as in a sense "mad," the word *filosof* has been differentiated in the mouths of the people to *firoscos*, i. e. *scos din fire*, "devoid of sense, demented," still applied to the *savant* and to the man of superior parts in general. The author finds a trace of this logical transition in Molière (*Médecin malgré lui*, I 5), where Valère remarks: "C'est une chose admirable que tous les grands hommes ont toujours du caprice, quelque petit grain de *folie* mêlé à leur *science*."

Comptes-rendus. W. Golther. Die Sage von Tristan und Isolde (E. Muret). Until recently, the Celtic origin of the legends of Arthur and the Round Table has scarcely been called in question. But in 1887 the view previously held was vigorously assailed by Wendelin Foerster, in the introduction to his edition of the *Chevalier au Lion*; and the present work takes the position that most of the adventures of which this epopœia is composed are not characteristic of any particular nationality, but recur in the literature and popular traditions of numerous countries. The reviewer argues persuasively against this view.—R. Zenker. Die provenzalische Tenzzone, eine literar-historische Abhandlung (S. de Grave). "Ce travail intéressant, qui fait preuve d'une méthode rigoureuse et d'une connaissance approfondie du sujet, se distingue par un désir de dire des choses nouvelles qui a parfois entraîné l'auteur trop loin; mais on doit reconnaître qu'il a vraiment rectifié et précisé sur plusieurs points les notions reçues avant lui."—W. Soderhjelm. De Saint Laurent, poème anglo-normand du XII<sup>e</sup> siècle, publié pour la première fois d'après le manuscrit unique de Paris (G. Paris). "La publication de M. Soderhjelm mérite tous les éloges, et nous sommes heureux de voir nos études cultivées avec autant de soin jusqu'en Finlande."—G. Salvo Cozzo. Il Contrasto di Cielo d'Alcamo (F. d'Ovidio). A review of six pages, showing that neither the constitution nor the interpretation of the text marks any advance on the work of predecessors.—V. Turri. Poemetto allegorico-amoroso del secolo XIV (N. Zingarelli). An intelligent and accurate edition is still a desideratum.

Périodiques. Worthy of mention are G. Paris's remarks apropos of Schwan's assault (*Zur Lehre von den französischen Satzdupelformen*, *Zeitschrift* XI 4) on Neumann's theory of "sentence-doublings": "M. Schw. me paraît avoir très souvent raison, bien qu'il tombe parfois dans des erreurs de détail . . . En somme, l'étude de M. Schwan est vigoureuse, et dans ses résultats principaux elle est concluante."

Chronique. The publication of the *Romania* has passed from the hands of A. Franck into those of E. Bouillon and E. Vieweg, successors (son-in-law and son) to the late F. Vieweg.—Henri Bordier, former President of the Société de l'Histoire de France, original member of the Société des anciens textes français, and honorary librarian at the Bibliothèque Nationale, died Sept. 2, 1888, at the age of seventy-one years.

H. A. TODD.